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Some time ago the English Classical Association appointed a committee, under the chairmanship of Professor Sonnenschein and consisting of representatives from all departments of classical teaching, to investigate and report on the teaching of Latin and Greek in the English secondary schools. This committee presented a preliminary report in January, 1906, recommending "that in the lower and middle forms of boys' public schools Greek should be taught only with a view to the intelligent reading of Greek authors". This resolution was adopted by the Classical Association. By such action there was no intention to exclude the study of grammar or the practice of simple forms of composition as means to the reading of Greek literature, but in the opinion of the committee the teaching of Greek differed from the teaching of Latin in many essentials.

In Latin, grammar and composition should be studied not only as a means to the intelligent reading of Latin authors, but also as a linguistic discipline and with a view to training the mind in habits of clear and logical thinking. Perhaps, however, what needs more emphasis is that the literary and historic interest of the authors read should not be neglected even in the earlier stages of learning. It is too common even at the present day for teachers to set up a mechanical conception of Latin as a merely formal gymnastic, instead of regarding it as a literature capable of exerting a strong attraction upon the pupil and of becoming a powerful influence for the training of taste, the development of character, and the awakening of intellectual ambitions. It should never be forgotten that Latin literature has largely contributed to making the life and literature of the civilized world of to-day what it is. These two ends of formal and literary study are, however, not inconsistent with one another. Latin may and should be so taught as to realize them both at the same time. The practice of composition is of the utmost importance, not only as developing habits of clear thinking, but as giving a fuller insight into the spirit of the Latin language.

The ends to be kept in mind in the study of Latin are, therefore, two: (i) the intelligent reading of the more important Latin authors; (ii) a linguistic and logical discipline. In connection with the first of these ends, the committee desires to direct attention to the importance of planning out the course of reading on some well-considered principle, so as to make it as profitable as possible and representative of what is best in Latin literature".

The final report of the committee was presented some months ago and is printed in *The School*

World for November, 1907 (Macmillan and Co.).

At about the same time the Board of Education issued a circular on the same subject in which the recommendations were substantially the same as those of the Classical Association. With regard to Latin the circular says:

It is an essential part of a complete modern education. No study of the development of European institutions is possible without a knowledge of Latin, for in it are contained the records of the development of law, religion, literature and thought. Latin is an essential instrument for the educated use of the English language, and a knowledge of it is necessary to any scientific study of the Romance languages. A knowledge of the structure of the Latin language is the most valuable help to understanding the general principles of the European languages, and its regular and formal syntax is a valuable corrective to the loose phrasing which easily arises from the syntactical freedom of English.

In its final report the committee insists that inasmuch as the study of the mother tongue precedes that of any foreign language, the early training in English should be extremely careful. It makes the demand that before a child begins the study of a foreign language he should have learned to use his mother tongue "with some degree of correctness and fluency . . . and have acquired a good stock of words and a habit of orderly and connected thought". This seems a reasonable demand. We are accustomed in this country to have pupils come up to the study of Latin with absolutely none of the ability here expected. Orderly and connected thought seems to be an ideal which the ordinary training in English regards as unattainable. The report goes on:

They should also have learned to read aloud with accuracy and intelligence, and so far as possible, with taste; and they should have become familiar with a considerable quantity of good English prose and verse of a character suited to their age. A feeling for literature may thus be developed which, while of the highest value in itself, will also help the pupil afterwards to appreciate the Classics.

Here again, judging from the finished product in this country, no such requirements exist, for reading a passage with expression and comprehension—even with the correct pronunciation of the English words—is an unusual accomplishment.

The report urges very strongly that in the pre-

liminary stages there should be (as we have in this country) daily lessons. It properly explains that too wide an interval between lessons makes it inevitable that the impression of one lesson should be lost entirely before the next lesson is undertaken. It also tends to destroy interest by breaking continuity. A second foreign language should not be taken up for at least a year after the first foreign language has been begun and inasmuch as schools nowadays usually demand several foreign languages, the study of Latin should not be postponed beyond the age of eleven.

The recommendations with regard to the methods of teaching are those with which we have been familiar for a considerable time. The report emphasizes that unessentials should be removed from the first year—unfamiliar words, unfamiliar forms, unfamiliar constructions. For example *filiabus* is of such rare occurrence that it should never be taught to first year students; so the accusative singular of words like *tussis*, *amussis*, Greek substantives, rare or non-existent comparatives, constructions like *non dubito quin*, etc. There is obviously a grievance in the English schools in regard to such matters which we have had either the good luck or the good judgment to avoid.

#### HOMER AND HIS AGE<sup>1</sup>

The title of Mr. Lang's book is likely to raise false expectations. It is not, in spite of the preface, an attempt to reconstruct in imagination the age of Homer in all its social, political and institutional details. In reality, it is simply a continuation of his defence of Homer's unity with special reference to the archaeological side of the controversy.

The part actually devoted to the facts of Homeric life is found in chapters 4-10 and 12. It deals with (1) The feudalism of Homer; (2) Burial and Cremation; (3) Homeric Armor—Shields and Corselets; (4) The use of Bronze and Iron; (5) The Homeric House; and (6) Homeric Language.

His conclusion on these points are as follows:

(1) Homer describes an age of loose feudalism, in which Agamemnon is the overlord and the rest of the Achaean chieftains are the vassals.

(2) Cremation, with cairn-burial of the ashes, is the rule in Homer for gentle and simple alike; and this fact, together with the absence of the cult of the dead, points to a period intermediate between the Mycenaean times and the earliest post-Dorian graves.

(3) The shield of Homer is always the ἀμφιβρότη the man-enclosing shield, sometimes like the shield of Ajax, semi-cylindrical, sometimes of the double targe or figure 8 form. These shields did not impede rapid motion on foot.

(4) The Homeric warriors wore hauberks or corselets of linen or of bronze, which served as protection against a shower of arrows but were worthless against a powerful blow at close range.

(5) The weapons in Homer are uniformly of bronze. Iron is mentioned frequently, but as the metal of peaceful implements. The use of both, side by side, with this differentiation, may be accounted for by the fact that the working of iron was not completely understood and that therefore iron weapons were likely to be less effective than bronze.

(6) The Homeric house in both Iliad and Odyssey had upper chambers, a women's apartment and a separate chamber for the heads of the family.

So much for the constructive part of Mr. Lang's argument. If we turn to the preface and to the task he sets himself, certain things are quite apparent. His thesis is that "Homer depicts the life of a single brief age of culture". And here both qualifying adjectives are important. For while a single age would explain the unity of impression, the *unus color* on which he insists so often and so much, it would not at all establish unity of authorship. If the age is brief, however, diversity of authorship would amount almost to collaboration, and that is scarcely an admissible hypothesis. Now, all that Mr. Lang has stated would, if convincingly demonstrated, go a certain way toward fulfilling the first of the two adjectives, but throws no light on how long an age may have lasted of which the things stated were true.

Again, granted that it is a single brief age which we meet in Homer, there is the often-advanced possibility that, just as the poet or poets undoubtedly refer to a time prior to their own, so they give this time a background, not of their own age, but of a traditionally-remembered past. An essential element in establishing Mr. Lang's position is the refutation of this hypothesis. Indeed, there is a running attack throughout the whole book on precisely this view of Homer.

But are Mr. Lang's views beyond peradventure? In the first place, the omissions are as striking as the selections. In a discussion of Homer's age, it is reasonable to expect a somewhat extended reference to Homeric religion and superstitions, to Homeric geography, to Homeric law and institutions. Although Mr. Lang, at the beginning of chapter 4, says that he will speak of all these things, as a matter of fact, he does not. There is absolutely no systematic treatment of them, and only a few cursory and widely-scattered allusions. For all Mr. Lang tells us, a thorough examination of the matters mentioned will effectually destroy his edifice. While therefore, we may first, in lawyer's parlance, demur to Mr. Lang's case because of insufficiency of allegations, there are, besides, serious

<sup>1</sup> *Homer and his Age*. By Andrew Lang. London and New York: Longmans, Green & Co. (1906). Pp. xiv+336. \$1.00.

objections to the matter and form of what he does say.

Mr. Lang's first position is that Homer depicted an age of loose feudalism. But except for the statement to that effect at the beginning of chapter 4, and a similar assertion at the end of chapter 5, the rest of these two chapters is devoted to a delineation of the character of Agamemnon. The justification for this procedure is found in the fact that Agamemnon, depicted as a weak, violent, unjust and wavering man, is precisely the sort of characterization one would expect from a poet of a feudal time, in which jealousy of the overlord was the dominant note of political life. In the latter part of the book Mr. Lang seeks to conform this view by introducing as a parallel the character of Charlemagne in the later chansons de geste of the French Charlemagne cycle.

On the logic of this, it is scarcely necessary to waste many words. If that is Agamemnon's character, and if the parallel with Charlemagne is a close one, that might have some confirmatory force after the existence of a feudal régime had been made probable from other sources. Standing alone, it is practically valueless.

Mr. Lang next treats of the Homeric shield. His aim is to prove that Homer always speaks of the same shield. The two elements here are size and shape. Homer mentions tower-like shields and others, *πάντος ἕσση*, equal in every direction. As for size, where that is specified, the shield is the *ἀμφιβρότη*; it covers the whole body. The epithet 'equal in all directions' is variously interpreted, now by 'circular', now by 'well-balanced'. Mr. Lang inclines to the belief that the shields were circular. For the possibility (which has been questioned) of a huge body-covering shield, circular in shape, he refers to the vase of Aristonothos, on which, it is urged, on one side of the contending galleys the warriors are portrayed with precisely such shields. But, in spite of Mr. Lang's confident assertion, it is at least open to question whether the shields there represented are really of this type. The drawing is not calculated to inspire confidence in the observing power or technical skill of Aristonothos. Helbig's objections, which Mr. Lang cavalierly dismisses, are after all not futile.

On the corselet, Mr. Lang has a deal to say. It is a current criticism that the corselet is a later invention, that its introduction in Homer proves the later origin of the poems, at least of the portions in which it is mentioned. Mr. Lang meets this criticism by laying stress on such permanent epithets as *χαλκοχίτωνες*, which he will not allow to refer to the shields, by citing the constant use of the plural *τεύχεα*, by emphasizing the weakness of the corselet except against missiles thrown from a distance, or sometimes against a spear of which the

force has been spent in piercing the shield. Because of this weakness, the absence of allusion to the corselet does not imply its absence when the course of a spear is described with Homeric fullness of detail, for it would go without saying to any hearer that the corselet would not resist a spear.

The distinction between iron and bronze Mr. Lang brings prominently forward. Throughout bronze is the metal of war. Iron is mentioned, first in its figurative sense, as symbolical of hardness (being interchangeable with bronze in that sense), and secondly, in its literal sense as the metal of household implements.

Now, iron is not found in the early Mycenaean tombs, and, in the latest tombs it is present only in the form of iron rings. Homer would then represent an age when iron was commoner than it was in Mycenae, and less common than in late Greece.

There are two references to iron as the metal of war in Homer. One is in Iliad 4. 123; here Pandarus draws the iron arrowhead to his bow. The other is in Odyssey 16, 294, 19. 13. Here two identical passages, of about nine lines, end with the statement, "for iron of itself draweth a man thereto." The contradiction between these passages and the ordinary condition of affairs in Homer Mr. Lang meets in two ways; the first, by silence; the second, by rather shamefacedly suggesting the possibility of interpolation.

That there is no inherent improbability in the use of iron for implements of peace, while weapons are still of bronze, Mr. Lang shows. It fits in well with his doctrine that Homer represents a transition from Mycenaean times to those of later Greece that this should be so. Conservatism is a powerful force in military matters, as it is elsewhere. Skill in the working of iron is necessarily a slowly acquired affair. The invading Gauls of the third century B. C. had swords of iron that bent at every stroke and had to be put into condition at once at imminent risk to the wielder. If the Homeric iron was no better than that, we can understand the preference for the older bronze. Mr. Lang cites the very instructive analogy that European armies retained the use of the cross-bow a considerable time after gunpowder was invented. Still it does not appear why such little eccentricities as bending or breaking at every stroke are not as objectionable in a knife as in a sword. There is also a psychological difficulty in the fact that, where there is so constant and clean-cut a differentiation between the actual uses of bronze and iron, the figurative sense of *σιδήρειος* and *χάλκειος* are not likely to have been perfectly identical. Again the normal interpretation of such a phrase as *σιδήρειος δρόμαγδος* implies the presence of iron weapons in the mind of the poet.



Conceding that everything that Mr. Lang contends for has been established, we note, first, as has been stated before, that he does not contend for enough. There is a great deal about the Homeric age of which he does not breathe a syllable. Again he does not fulfil the promise of his preface. It is not enough that the Homeric poems depict a single age. To point to unity of authorship, he must make the limits as narrow as possible, he must show it to have been very brief. That is quite as essential for his purpose, and of that, except for the preface, we hear practically nothing. How many generations the Greeks used the ἀμφιβρότη, the corselet of wretchedly bad bronze, how long cremation was their exclusive method of burial, are things that must be answered before uniformity of description can be taken to demonstrate unity of authorship.

As to placing the Homeric poems in time, Mr. Lang's arguments are equally inadequate. Granted the unity of the age, it is not sufficient to show the difference from Mycenae on the one hand and from Hellas on the other. What the transitional features of the age are, what elements are retained of the day that is going, and what foreshadowed of the day that is coming are not stated. The probability is always present that we are dealing with a special development under peculiar and somewhat exceptional conditions.

(To be concluded.)

NEWTOWN HIGH SCHOOL

MAX RADIN

### REVIEWS

Incubation or The Cure of Disease in Pagan Temples and Christian Churches. By Mary Hamilton. London: W. C. Henderson & Son (1906). Pp. 223.

"The subject of Incubation", says Miss Hamilton in her Preface, "is of interest to modern readers for two reasons. In the first place, the practice—designated without ambiguity in German as *Tempelschaf*, i. e. Temple-sleep—is one which, in virtue of its origin, belongs to paganism, but is countenanced and encouraged in the twentieth century by two of the chief sections of the Christian church. And, secondly, it produces results which have much in common with hypnotic cures and the achievements of Christian Science. The aim of the present work is to give an historical sketch of the development of the practice of Incubation from the earliest times down to the present day".

The subject has been divided into three parts. In the first, the author treats of Incubation in Pagan Temples; Part Two deals with Incubation in Christian Churches during the Middle Ages; The Practice of Incubation during Modern Times occupies the concluding portion of the book. To students of the Classics, Part One is attractive; to

all who find acquaintance with the customs of modern Greece and Italy a constant inspiration, Part Three will be suggestive of the charm which Old World practices hold for the Occidental.

In the Introduction, Miss Hamilton refers to the "four working methods of divination", among which revelations of the future as deduced from dreams had the greatest vogue. "From Pharaoh's dream downwards there are recorded many illustrations of the importance with which they were regarded not only by the ignorant and superstitious, but by philosophical thinkers". Five books of *Oneirocritica* were written by Artemidoros of Ephesus, who divided dreams into five classes. The fifth class, *chrematismoi*, were most important for divination. Two other kinds of dreams are worthy of interpretation—the vision and the *somnium* or dream proper.

"Incubation was the method by which men sought to entice such dreams". The gods in whose temples this was practised were chthonian deities, who shared with the earth her power of sending dreams as well as her gifts of healing. Thus the temples of such gods became centers of medical divination obtained through incubation. While illness was the usual motive for consulting the gods, counsel might be sought in any difficulty. From writers of the classical period we learn that the god was often merely "a voice in a dream". If he appeared, it was abruptly, and his disappearance was likewise sudden. Traces of the beginnings of this practice may be found in Homer's description of the Selloi or Helloi, "the prophets of Zeus of Dodona, who sleep on the ground and wash not their feet". The first literary reference to incubation is in the *Ploutos* of Aristophanes.

As the temples of Asklepios were the chief centers of incubation, the author treats them in detail. *Epidauros* is the first considered. After a brief account of the origin and development of the Asklepios cult, the results of excavations there are described and the famous inscriptions which were found in the precinct are quoted. These inscriptions show some uniformity. Usually, during a night's sleep in the temple, the patient is visited by the god and cured by some simple surgical operation, or else by some act which stimulates the will-power. In Roman times, and perhaps earlier, medical science has advanced and temple-visitors follow out a definite course of treatment. The *Sacred Orations* of Aristides, written in the second century A. D., give a detailed account of an illness which lasted for seventeen years, but was finally cured by persistent regard for the directions of Asklepios as given in visions and dreams. The cult of Asklepios in Rome was established on the Tiber Island in 293 B. C. as a direct offshoot of that in *Epidauros*. The *ex-votos* indicate that its

devotees were chiefly slaves and freedmen, and the Roman cult seems "never to have risen above a certain level of insignificance". (See Lanciani, *Ancient Rome*, 70-71). Similar centers of incubation were found in Lebene, Athens, and Kos, and the last was probably second only to Epidauros in sanctity and importance.

Miss Hamilton touches briefly on incubation at the oracles of Amphiaraos near Oropos and Trophonios at Lebadeia in Boeotia. The latter differs from the ceremonies of the Amphiareion, for the suppliant at Lebadeia had to descend through a narrow aperture into an underground cavern where gaseous exhalations tended to stupefy the patient and render him subject to the suggestions of the priests. Pluto and the chthonian Dionysos were also consulted by those who were desirous of physical or mental cures. The cults of Isis and Serapis transfer our thought to Egypt. Isis from earliest times was "greatly skilled in medical science", according to Diodoros, but whether the practice of incubation in her temples originated in Egypt or was borrowed from Greece remains uncertain. Temples to Isis were founded in Athens and Corinth as early as the fourth century B. C., but her cult first grew rapidly when joined with that of Serapis in the time of the Ptolemies. The connection of the Isio-Serapic cult with that of Asklepios is shown by the proximity of their temples, their appearance on the same coins, inscriptions which unite their names, and joint visitations made by them to dreamers.

In the second part of her work, the author traces the spread of the custom of incubation among Christian churches. Throughout Europe, Asia Minor, and Egypt it flourished, following the methods of the later period of pagan incubation. The visions, as in heathen temples, are of two distinct classes: first, visions in which the saint heals a patient; second, those in which the saint appears and gives directions for the cure.

The practice of incubation has not lapsed, however, in modern times, and we are told in the introduction to Part Three that in Greece and Southern Italy the custom prevails as a direct continuation of that of the Middle Ages. The Panagia or Virgin is most influential but there are numerous local saints. Some of these show pagan origin in their names and attributes, e. g. St. Artemidos of Keos, who is worshipped as the protector of ailing children, and St. Dionysios of Naxos, by whom the first wine was made, according to Naxiote Christian myth. Modern incubation is essentially like that already described and the nature of the diseases which can be successfully treated is similar. The cures are psychological rather than physiological. Cases of independent incubation are frequent in Greece and Asia Minor,

but the ceremony more commonly takes place at some panegyris or festival on the saint's day. One new feature of the practice, which developed in the early Christian church, is the use of emblems or relics. Sacred pictures, usually attributed to St. Luke, are the most efficacious healing influences.

Incubation centers are found in Sardinia and Sicily as well as in and about Naples. Survivals of ancient customs based on the worship of Wotan-Odin, the healer, or the Virgin Mary are still to be seen in many places. In modern Greece, the chief festivals are held at Tenos, in March and August. The proximity of Delos, center of the pagan religion, is of interest. Pilgrims come to Tenos from Egypt, Asia, and Turkey, as well as Greece, and the object of their special veneration is a picture regarded as a masterpiece of St. Luke's. Eight or nine miracles occur yearly, almost all of them taking place during a vision while incubation is being practiced. Throughout the Greek islands and the Greek mainland this custom still prevails and crowds of pilgrims visit those churches which contain some sacred emblem or relic with miraculous powers of healing.

From antiquity to the present day Miss Hamilton traces in orderly and interesting fashion the history of "Temple-sleep". She opens a vista of unchanging rites and ceremonies that stretches back for more than two thousand years, and is fresh evidence for the tenacity of tradition and power of custom in lands where the "old order" changes slowly.

LEILA CLEMENT SPAULDING

*Roman Constitutional History.* By John E. Granrud. Boston and Chicago: Allyn and Bacon. Pp. 294. \$1.25.

The object of this little book is to provide collateral reading for students of Latin, to supplement the ordinary histories, and to furnish an introduction to the political institutions of the Roman republic. The work is well done; for the statements are concise and clear, and the successive stages in the developments of the state are distinctly pictured. Beginning with the early days at the dawn of the monarchy, the author has traced the political changes that took place to their sources and these he has invested with an unusual interest. Patrician and plebian struggle for the mastery before the eyes of the reader, and when he finally lays the book down he feels that he has obtained a true inside view of Roman history and Roman political life. Above all he realizes how important a good knowledge of the Roman republic is to the man who would understand his own country aright and meet its problems as a patriot should. The book is well worth a place on the shelves of every classical teacher.

Cambridge, Mass.

H. W. MAGOUN

## ΦΙΛΟΠΑΤΩΝΟΣ ΑΝΤΙΑΓΟΓΙΚΟΣ

Σωκράτης. Ἀντίμαχος.

ΑΝ. Οὐ μέντοι γε, μὰ Δία, δίκαια ἐμοὶ δοκεῖ αὕτη ἢ πράξις, εἰ καὶ ὁμολόγηται μέγала εἶναι τὰ συμφέροντα ὅσα λέγεις γενήσεσθαι ἀπ' αὐτῆς.

ΣΩ. Ἐγὼ δ' ἄκουέ μου τούτων καὶ μίջονα. Ἀλλὰ πρῶτον μὲν εἰπέ μοι εἰ ἄρα οὕτω διακίεσαι ὥστε οἷός τε εἶναι πεισθῆναι.

ΑΝ. Σμικρόν τι ἀπ' ὧ δ τι ἀποκρίνωμαι. Τοιγάρτοι ἐν τῷ παραντίκα πεποιήσθω ἐμὲ διακίεσθαι κατὰ τὸ προσῆκον, καὶ λέγε τὰ μετὰ ταῦτα εἰ σοὶ βουλομένη ἐστίν.

ΣΩ. Τούναντίον εὐλαβώμεθα ὅπως μὴ πολλὰ μάτην λέγοντες συχρὸν χρόνον διατρίψωμεν. Ἐξέτασον οὖν σαυτὸν ὅπως πρὸς ταῦτα ἔχεις· ἢ βούλει σ' ἐρωτῶ, ἵνα εὐκρινέστερον ἐγὼ τε καὶ σὺ ἴδωμεν δ βουλόμεθα;

ΑΝ. Ἐρώτα δὴ καὶ ἀποκρινούμαι.

ΣΩ. Σκεψώμεθα δὴ τῇδὲ πρ. Ἄρα δοκεῖ σοι αὕτη ἢ πράξις ἅμα δίκαιός τε καὶ οἷα καλῶς ἀποβῆναι;

ΑΝ. Ἐμοιγε δοκεῖ.

ΣΩ. Λέγεις οὖν ὅτι τὰ συμφέροντα ὧν ἐφίεμεθα καί περ μέγала ὄντα ὁμοῦ σμικρότερα ἐστίν ἢ ὥστε ἡμᾶς πείσαι ταύτην τὴν πρᾶξιν δίκαιον οὖσαν πράττειν;

ΑΝ. Παντάσας μὲν οὖν σμικρότερα.

ΣΩ. Τί δ' ἂν πολλάκις τοσαῦτα ποιῶμεν ταῦτα τὰ συμφέροντα;

ΑΝ. Μειζόνων οὖν ὄντων τῶν συμφερόντων, βούλει πάλιν ἀνασκοπῶ τί δει ἄνδρα δίκαιον ποιεῖν;

ΣΩ. Ναί.

ΑΝ. Πρῶτον μὲν διέξελθέ μοι τὰ μίջονα συμφέροντα ἃ ἐννοεῖς.

ΣΩ. Δῆλον οὖν ὅτι ἕτερόν σοι δοκεῖ τὸ μεγάλων ἕνεκά τι πράττειν τοῦ πρὸς σμικρὰ βλέποντα ποιεῖν.

ΑΝ. Ἀλλὰ μὰ Δί' οὐδὲν διαφέρει τῷ κακῷ εἶναι τὰ μεγάλων χάριν κερδῶν καὶ σμικρῶν ἀμαρτηθέντα.

ΣΩ. Ἐκεῖνος, πρὸς τί σκοπούμενος μ' ἐκέλευε διελθεῖν σοι τὰ μίջονα συμφέροντα; τί ἄλλο φῶν ἢ τὸ ἀνδρὶ δικαίῳ ἀπειρημένον εἰ φαῦλον τὸ κέρδος εἶη ἴσως ἂν ἐξείναι μεγάλων ὄντων καὶ αἰρετῶν τῶν ἀποβαινόντων; ἢ οὐχ οὕτως;

ΑΝ. Οὐδαμῶς, οὔποτε γὰρ δίκαιος, ὅσον γε δικαίος ἐστίν, ἀδικεῖ, ἐπειδὴ δίκαιον λέγεται πρᾶγμα τι ὅταν ἢ τοιοῦτο οἷον ἂν ὁ δίκαιος πράξειεν. Οὐ γὰρ ἂν γελοιότερον λέξαιμεν ὅτι ὁ δίκαιος ἐνίοτε δικαίως ἀδικεῖ ἢ ὅτι ἡ ἀδικία ἐνίοτε δικαιοσύνη ἐστίν, δύο ἐναντιώτατα ἐν ποιοῦντες.

ΣΩ. Τί δ' ἂν τὰ ἀποβαινόντα συνάπαντα ἢ ἀγαθὰ;

ΑΝ. Οὕτως ἔχοντος, οὐδὲν δίκαιον πέπρακται, ἅτε ἀγαθὸν δν ἀφ' οὗ καὶ πάντα τὰ γιγνόμενα ἐστίν ἀγαθὰ· οὕτω γε εἰ τοῖς συνάπασιν ἀποβαίνουσιν ἃ λέγεις περιλαμβάνεις τὰ τε φαινόμενα καὶ τὰ ἀποκρυπτόμενα, ἐπιλανθάνει τὰ ἀπώτατα.

ΣΩ. Καλῶς μαρτάνεις δ ἐβουλόμην λέγειν· τὸ γὰρ τοῦ Εὐριπίδου λέγω

Οὐ ταῦτόν εἶδος φαίνεται τῶν πραγμάτων  
πρῶσθεν ὄντων ἐγγύθεν θ' ὁρωμένων.

ΑΝ. Ἔστι τοίνυν τόδε τὸ κεφάλαιον τῶν εἰρημένων· ἀνάγκη πάντα τὰ γιγνόμενα δι' αἰτίαν τινὰ γίγνεσθαι· καὶ τῆς μὲν αἰτίας ἀγαθῆς οὐσῆς τὰ γιγνόμενα ἀγαθὰ ἐστίν, τῶν δὲ γιγνόμενων ὄντων ἀγαθῶν, τῆς αἰτίας χρὴ ἀγαθὴν εἶναι.

ΣΩ. Τί δ' ἔτι;

ΑΝ. Ἀλλὰ πεπέρανται δ ἐβουλόμην λέγειν. Καὶ σὺ πρόθι εἰς τοῦμπροσθεν.

ΣΩ. Εἰ ἄρα μαρτάνω δ σὺ λέγεις, κατὰ τὸν σὸν λόγον οὐκ ἐστι πράξις ἢ αὐτὸ χωρὶς τῶν ἀποβαινόντων ἀδίκος ἐστίν. Οὐχ οὕτως ἔλεγες;

ΑΝ. Οὐδαμῶς· πᾶσα γὰρ ἀνάγκη εἶναι πού τὸ μὲν ἀπλῶς δίκαιον, τὸ δὲ ἀπλῶς ἀδίκον.

ΣΩ. Ἐναντία λέγεις, ὥς μοι δοκεῖ, αὐτὸς σαυτῷ· ἄλλ' οὐδὲν μοι διαφέρει, ἡδέως γὰρ δ νῦν λέγεις ἀποδέχομαι σου. καὶ μοι εἰπέ· ἄρα σοι δοκεῖ πράξεις τινὰς τοιαύτας πεφυκέναι ὥστε αὐτὰς ἐαυτῶν ἕνεκα εἶναι ἀδίκους;

ΑΝ. Ἐμοιγε δοκεῖ.

ΣΩ. Ἐν τοιαύταις βούλει θῶμεν τὸ ἀπατᾶν;

ΑΝ. Ἦκιστα· ἐστι γὰρ ὅτε δικαίως ἂν τις ἀπατήσκειν.

ΣΩ. Πῶς λέγεις, ὦ θαυμάσιε;

ΑΝ. Θές ὡς ὁ ἀπατῶν οὐδένα μὲν βλέπτει, πάντας δ' εὖ ποιεῖ καὶ ἐαυτῷ λυσitteῖ· οὕτως ἔχοντος, τίνα οἶε ἀπαρνήσεσθαι μὴ οὐ τὰ δίκαια αὐτὸν πράξαι;

ΣΩ. Εἴεν· εἴ γε, ὦ φίλε, ἔπομαι σου τῷ λόγῳ, λέγεις ὅτι ἐκ τῶν ἀπὸ τῆς ἀπάτης ἀποβαινόντων, ἄλλως δ' οὐδαμῶς, δυναίμεθα ἂν κρίναι τὸν ἀπατῶντα δίκαιον ἢ ἀδίκον εἶναι.

ΑΝ. Κομῶν μὲν οὖν.

ΣΩ. Φῆς οὖν τὸν ἀπατῶντα ἐφίμενον μὲν τῶν χρηστῶν δίκαιον εἶναι, τῶν δὲ πονηρῶν ἀδίκον.

ΑΝ. Οὕτως φημί.

ΣΩ. Τί δ' ἂν τῶν ἀποβησομένων προνοῇ τὰ μὲν χρηστὰ ἔσσεσθαι, τὰ δὲ πονηρά;

ΑΝ. Οὕτως ἔχοντος, δεῖ τὸν μέλλοντα ἀπατᾶν ἀντιθεῖναι τὰ χρηστὰ τὰ ἀπὸ τῆς ἀπάτης γενησόμενα τοῖς πονηροῖς.

ΣΩ. Ἀρ' οὖν οὐ πεφύκασιν ἅπαντες ἀμαρτάνειν ὑπολαμβάνοντες ἀγαθὰ ἔσσεσθαι τὰ μέλλοντα ἐκβαίνειν;

ΑΝ. Πεφύκασιν, ἄλλως τε καὶ εἰ τιμὴ ἰδίᾳ τι διαφέρει.

ΣΩ. Τὰ οὖν τοιάδε ὁμολογῶμεν καλῶς εἰρησθαι, οἷα καὶ Θέογνις λέγει

οὐδέ τις ἀνθρώπων ἐργάζεται ἐν φρέσι εἰδὼς  
ἐς τέλος εἶτ' ἀγαθὸν γίνεται εἴτε κακόν,

καὶ

πρήγματος ἀπρήκτου χαλεπώτατόν ἐστι τελευτὴν  
γινῶναι, ὅπως μέλλει τοῦτο θεὸς τελέσαι.

ΑΝ. Καλῶς.

ΣΩ. Βούλει μέντοι τῷ λόγῳ ἀφαῖρῶμεν ἀνθρώπους τὸ ἀνθρωπίνως ἀμαρτάνειν ἵνα κατ' εὐθυωρίαν πορευόμενοι ὡς τάχιστα εἰς τέλος τῶν λόγων ἀφικώμεθα;

ΑΝ. Ἀρ' οὐ φυλακτέον ὅπως μὴ ἐξετάσομεν τί δει ποιεῖν τοὺς θεοὺς μᾶλλον ἢ τοὺς ἀνθρώπους;

ΣΩ. Ἀλλ' ἴσως οὐκ ἐτὸς λόγους συμβαλλονται οἱ μέλλοντες ἀφικέσθαι ἐπ' ἀρχὴν καὶ τύπον τοῦ ζῆ οὐμένου.

ΑΝ. Ἀγ' ὅπῃ σοι φαίνεται, αἰς ἵνα πῶς ἀποελεσθῇ.

Μ. Γουλιελμοπούλου.

(To be concluded.)

We print herewith Robert Louis Stevenson's Requiem and a graceful Latin version by Professor B. O. Foster of Leland Stanford Junior University.

## REQUIEM

Under the wide and starry sky  
Dig the grave and let me lie;  
Glad did I live and gladly die,  
And I laid me down with a will.

This be the verse you grave for me:  
"Here he lies where he longed to be;  
Home is the sailor, home from sea,  
And the hunter home from the hill".

His qua stelligeri circumstant moenia mundi  
Redde meum terrae funus inane suae;  
Ut mihi laeta fuit, dum vescor lumine, vita,  
Sic vitae requies laeta soporifera est.  
Dein lapidi incidas verum qui stet super ossa:  
Qui iacet hic lectum quem cupiebat habet;  
Ecce maris lassum cepit domus ultima nautam,  
Desiit idem acres colle monere canes.

B. O. F.

The following version appeared in the London Journal of Education for September last:

Sub divo struite O mihi sepulcrum,  
Condar sidereo poli sub axe;  
Lactus sorte mea libensque vixi,  
Nunc conviva satur libens recedo.  
Optato iacet hic solo repostus  
(Inscribe haec lapidi), iugis relictis  
Venator rediit domum, domique  
Dormit nauta vagis redux ab undis.

F. S.

In a recent issue notice was printed of the organization of the Eastern Massachusetts Section of The Classical Association of New England. Since the New England Association met last spring at Andover section meetings have been organized in Connecticut, Rhode Island, New Hampshire, Vermont and Western Massachusetts.

It may interest our readers to know that movements are on foot to organize local sections within our own territory, particularly at Baltimore and at Washington. The newly organized Classical Association of Pittsburgh and Western Pennsylvania seems to have entered on a vigorous career. The plan is to bring these local associations into close relations with the general Association of the Middle States.

A very useful summary of the Year's Work in Classical Studies has just been published for the Classical Association of England by John Murray. (London, 2s. 6d.). A similar summary of last year's

work was published a year ago, with an introduction by Professor Butcher, in which he stated that it was designed especially for the use of classical teachers in schools.

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